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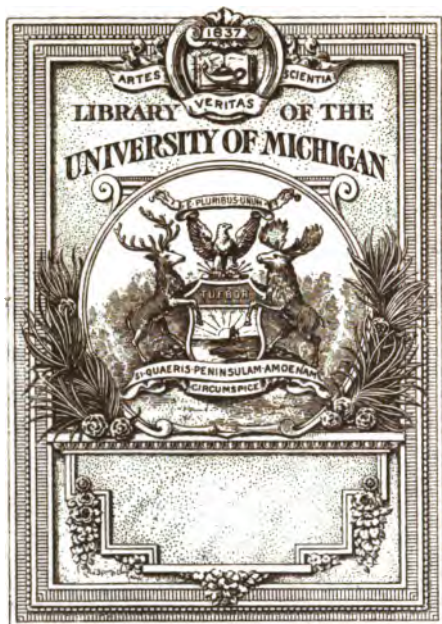
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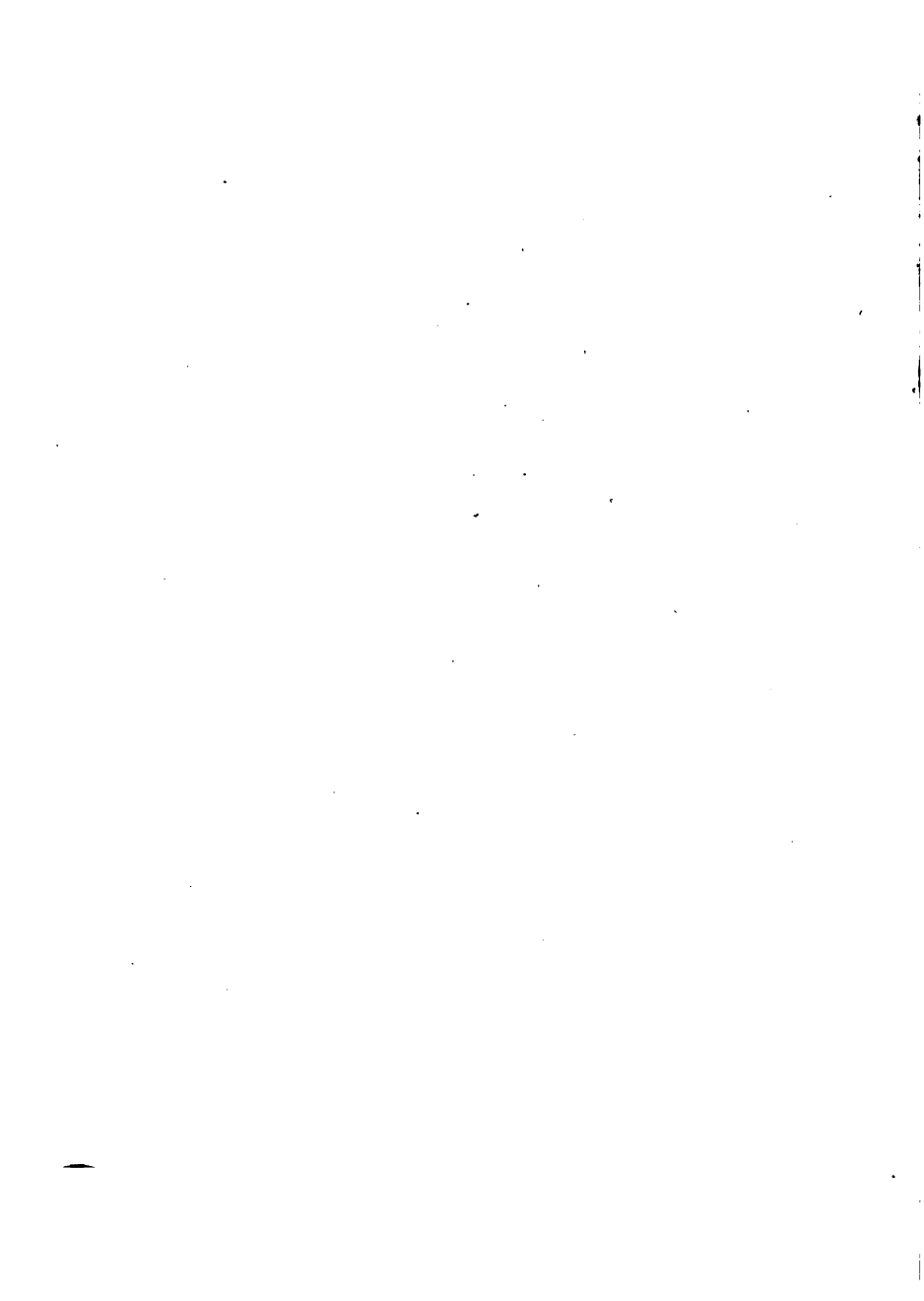
THE GIFT OF

Prof. R. Hudson

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To Professor Dawson

From Albert E. Walker



Bible. N. T. Gospels. English. Selections. 1911.

CHRIST'S CHRISTIANITY

BEING THE

*PRECEPTS AND DOCTRINES RECORDED IN
MATTHEW, MARK, LUKE AND JOHN,
AS TAUGHT BY JESUS CHRIST*

Analyzed and Arranged According to Subjects

BY

ALBERT H. WALKER
OF THE NEW YORK BAR



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PREFACE

The most extensive literature which ever existed has been built up around the name of the Son of Mary, whose mother called his name Jesus, and who is designated in the first verse of the Gospel according to Matthew, as Jesus Christ, the son of David, and in the first verse of the Gospel according to Mark, as Jesus Christ the son of God. He never wrote anything himself, of which any knowledge reached any later age. His message to mankind was spoken only, and was expressed in many separate speeches and sayings. Those sayings and speeches were uttered at many different times and places, to many different persons or groups of persons; and they were mingled with many incidental remarks, applicable only to the particular persons to whom they were addressed. It is not known that any of those sayings or any of those speeches was committed to writing by anybody, at or near the times of their respective utterances. But the

Gospels of Matthew, Mark, Luke and John, have for many centuries been accepted by nearly all the best informed men, as true records of those parts of the message of Jesus, which they respectively purport to present. And no other record of any part of his personal and permanent message to man has ever been generally accepted as genuine, except one beautiful saying which is recorded only in the twentieth chapter of the book of the Acts of the Apostles, and which testifies to the people of every age that "It is more blessed to give than to receive."

The message of Jesus to mankind, separate from all other statements, has probably never been written or printed in any other book than this. Many other books have been compiled for the purpose of presenting to the public such portions of the four Gospels as suited the ideas of the compilers; but very few books have ever been devoted entirely to "what Jesus said;" and those few have included his incidental remarks, confusedly mixed with those sayings and speeches which constitute his message to man. This compilation contains that message and contains nothing else.

The English version of the Gospels from which this book was compiled is the Revised Version of the nineteenth century, and not that version of the seventeenth century, which was made by the command of James I, King of Great Britain and Ireland.

The Revised Version was selected for this purpose, rather than the version of King James, because it more accurately represents the Greek of the most ancient and authentic manuscripts of the Gospels and because accuracy of statement, rather than archaic beauty of language is to be preferred in a book devoted to the sayings and speeches of Jesus.

This compilation does not contain any statement which is ascribed to Jesus in the last twelve verses of Mark, or in the twelve verses which begin with the last verse of the seventh chapter of John; because both those sets of twelve verses are absent from the most ancient and reliable Greek manuscripts of Mark and John, and are believed to have been inserted in other manuscripts of those Gospels without any authority, several centuries after those Gospels were written and were generally accepted by the early Christian churches. With those exceptions, every statement of permanent importance, which is ascribed to Jesus in Matthew, Mark, Luke or John, is printed in this book in its apparently proper relations to every other statement thus printed.

Not one of the speeches or parts of speeches or other sayings, which constitute the message of Jesus to mankind, is recorded in all four of the Gospels. Most of them occur in not more than one of those

books, and most of those which occur in two or three are stated with varying degrees of fullness or minor differences of meaning. Each saying or speech which occurs but once is exactly copied into this book, and the corresponding footnote directs the reader to the Gospel, the chapter and the verse from which it was taken. In each case where two or more of the Gospels contain the same speech or saying in exactly the same words, those words are exactly reproduced in this book, and its footnote contains a reference to each of the passages. In each case where two or more of the Gospels contain the same saying or speech with varying details of meaning; all the passages are here blended together in such a way as to incorporate into one paragraph the meanings of them all. In these instances also, the footnotes contain references to all of the passages which are thus combined. In each case where two or more of the Gospels contain the same saying or speech with varying degrees of fullness; the most comprehensive of the passages is exactly copied in this book, and the footnote reference is to that passage only. In cases where a sentence in a Gospel consists of two or more independent propositions on as many different subjects, the distribution of its parts under their proper heads in this book made it necessary to omit the conjunction which in the Gospel serves to connect

them together. These and other similar words are also omitted whenever such a word begins a sentence in a Gospel if its retention would have a new effect by reason of the new relation of that sentence to other sentences. So, also, the emphatic introductions, "Verily, verily, I say unto you," and the emphatic endings, "He that hath ears to hear, let him hear," are omitted, where their insertion would be misleading by reason of their being connected in this book with language with which they are not connected in the Gospels. These particulars of treatment were all required in order to avoid repetition, and to properly adjust the various passages in their proper places.

The sayings and speeches of Jesus are analyzed and arranged in this book, according to the plain meanings of their respective parts, and without any attempt or even any willingness to cause that analysis and arrangement to represent the theological opinion of anybody who lived since Jesus died. It was a point of conscience with the compiler to read each sentence and each phrase of Jesus exactly as it is written in the Gospel in which it is recorded, and thereupon to assign that sentence or that phrase to that section of the compilation to which it logically belongs, and to do both branches of this work without any partiality, as between any denominations of Christians, and without taking any color

from any scientific, philosophical or theological opinion of the compiler himself.

The great literary merits of the sayings and speeches of Jesus are not fully apparent in the four Gospels, because many of his shorter sayings are scattered among many miscellaneous statements of the writers of the Gospels themselves, and because no one of the Gospels contains the whole of any of his longer and more elaborate speeches. For example, Section 1, of Chapter I, of this book is composed of four literary gems collected from four different chapters of two different Gospels into a cluster having a combined literary value much greater than the separate literary values of the four passages themselves. For another example, that part of the Sermon on the Mount which relates to God's providence, and which is recorded in the last ten verses of the sixth chapter of Matthew, receives an added literary value by being combined in this book with the different statement of the same discourse which is recorded in the twelfth chapter of Luke. And, also, for still another example, those portions of the prophecy on Mount Olivet, which are recorded in the twenty-fourth chapter of Matthew, are combined in this book with those other portions of the same prophecy which are recorded in the thirteenth chapter of Mark; and also with those, still other portions of the same prophecy

which are recorded in the twenty-first chapter of Luke. Thus, those three incomplete reports of the same great prophecy are combined in this book into one sublime and unitary speech.

The compilation of this book occupied much of my time during five years, though most of my days during those years were devoted to the practice of the law, or to authorship, relevant to the law of the land. And now I present the result of my long and most serious labor to the judgment of all those who wish to learn the real meaning of the Message of Jesus Christ to mankind.

A. H. W.

Park Row Building,
Manhattan, New York.
September 14, 1911.



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CHRIST'S CHRISTIANITY.

CHAPTER I.

G O D .

SECTION I.

G O D ' S B E I N G .

The Lord our God, the Lord is one.¹ God is a spirit: and they that worship him must worship in spirit and truth.² Why callest thou me good? none is good save one, even God.³ The Father is greater than I.⁴

SECTION II.

G O D ' S P O W E R .

With God all things are possible.⁵ Be not afraid of them which kill the body, and

¹ Mark, 12: 29.

² John, 4: 24.

³ Mark, 10: 18.

⁴ John, 14: 28.

⁵ Matt., 19: 26.

after that have no more that they can do—are not able to kill the soul. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell—which is able to destroy both body and soul in hell; yea, I say unto you, Fear him.¹

SECTION III.

GOD'S KNOWLEDGE.

God knoweth your hearts; for that which is exalted among men is an abomination in the sight of God.² Your Father knoweth what things ye have need of, before ye ask him.³

SECTION IV.

GOD'S PROVIDENCE.

Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Behold the birds of the heaven,

¹ Matt., 10: 28 and Luke, 12: 4, 5.

² Luke, 16: 15.

³ Matt., 6: 8.

that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add a cubit unto his stature? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? neither be ye of doubtful mind. For all these things do the nations of the world seek after: for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all

these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.¹

Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.²

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.³ He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.⁴

Unto you it is given to know the mysteries of the kingdom of heaven, but unto them [the multitude] it is not given.⁵ For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even

¹ Matt., 6: 25-34, and Luke, 12: 22-31.

² Matt., 10: 29-31.

³ Matt., 4: 4.

⁴ Matt., 5: 45.

⁵ Matt., 13: 11.

that which he hath—even that which he thinketh he hath.¹ Unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them. And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

For this people's heart is waxed gross,

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

And hear with their ears,

And understand with their heart,

And should turn again,

And I should heal them.

But blessed are your eyes, for they see; and your ears, for they hear. For verily

¹ Matt., 13: 12, and Luke, 8: 18.

I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.¹ I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well pleasing in thy sight.²

(And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered,) Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.³

My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father.⁴

This is the will of him that sent me, that

¹ Matt., 13: 13-17, Mark, 4: 11, 12, and Luke, 8: 10.

² Matt., 11: 25, 26, and Luke, 10: 21.

³ John, 9: 1-3.

⁴ Matt., 20: 23.

of all that which he hath given me I should lose nothing, but should raise it up at the last day.¹

Thou [Pilate] wouldst have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.²

SECTION V.

GOD'S DISCIPLINE.

That servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.³

Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit.⁴

¹ John, 6: 39.

² John, 19: 11.

³ Luke, 12: 47, 48.

⁴ John, 15: 2.

SECTION VI.

GOD REVEALED IN JESUS.

All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.¹ If ye had known me, ye would have known my Father also; from henceforth ye know him, and have seen him. He that hath seen me hath seen the Father; the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake. The word which ye hear is not mine, but the Father's who sent me.² He that rejecteth me rejecteth him that sent me.³

¹ Matt., 11: 27, and Luke, 10: 22.

² John, 14: 7, 9, 10, 11, 24.

³ Luke, 10: 16.

SECTION VII.

*GOD AND JESUS GLORIFIED IN
EACH OTHER.*

If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God. I know him, and keep his word.¹ Now is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him.²

¹ John, 8: 54, 55.² John, 13: 31, 32.

CHAPTER II.

J E S U S.

SECTION I.

THE PRE-EXISTENCE OF JESUS.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.¹

Before Abraham was, I am.² And no man hath ascended into Heaven, but he that descended out of Heaven, even the Son of man, which is in Heaven.³

SECTION II.

THE CHARACTER OF JESUS.

I and the Father are one.⁴ Thou hast both seen him, [the Son of God] and he

¹ John, 17: 5.

² John, 8: 58.

³ John, 3: 13.

⁴ John, 10: 30.

it is that speaketh with thee.¹ I that speak unto thee am he: [Messiah which is called Christ.]² I am: [the Christ, the Son of the Blessed].³ Who say ye that I am? (And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him,) Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.⁴ Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.⁵

How say the scribes that the Christ is

¹ John, 9: 35, 37. ² John, 4: 25, 26. ³ Mark, 14: 61, 62.

⁴ Matt., 16: 15-17. ⁵ John, 10: 34-38.

the son of David? David himself said in the Holy Spirit, in the book of Psalms,

The Lord said unto my Lord,

Sit thou on my right hand,

Till I make thine enemies the footstool
of thy feet.

David therefore calleth him Lord, and how is he his son? ¹

As the Father hath life in himself, even so he gave to the Son also to have life in himself: and he gave him authority to execute judgment, because he is the Son of man.² The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel.³ All authority hath been given unto me in heaven and on earth.⁴

He that believeth on me, believeth not

¹ Mark, 12: 35-37, and Luke, 20: 41-44. ² John, 5: 26, 27.

³ John, 5: 19, 20.

⁴ Matt., 28: 18.

on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me.¹ He that hateth me hateth my Father also.² He that honoureth not the Son honoureth not the Father which sent him.³ Not that any man hath seen the Father, save he which is from God; he hath seen the Father.⁴ When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.⁵

Which of you convicteth me of sin? I have not a devil; but I honour my Father. But I seek not mine own glory: there is one that seeketh and judgeth.⁶ He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.⁷

¹ John, 12: 44, 45.

² John, 15: 23.

³ John, 5: 23.

⁴ John, 6: 46.

⁵ John, 8: 28, 29.

⁶ John, 8: 46, 49, 50.

⁷ John, 7: 18.

I am the true vine, and my Father is the husbandman.¹ I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.² When I am in the world, I am the light of the world.³ I am the way, and the truth, and the life: no one cometh unto the Father, but by me.⁴

SECTION III.

THE CREDENTIALS OF JESUS.

The works that I do in my Father's name, these bear witness of me.⁵

If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and ye were will-

¹ John, 15: 1.

² John, 8: 12.

³ John, 9: 5.

⁴ John, 14: 6.

⁵ John, 10: 25.

ing to rejoice for a season in his light. But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me.¹ Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me.²

Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me. If ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?³

This voice [out of heaven] hath not come for my sake, but for your sakes.⁴

¹ John, 5: 31-37.

² John, 5: 39, 46, 47.

³ John, 8: 14, 17, 18.

⁴ John, 12: 30.

SECTION IV.

THE MISSION OF JESUS.

My kingdom is not of this world.¹ I am from above: I am not of this world.² I came out from the Father, and am come into the world.³ I came forth and am come from God; for neither have I come of myself, but he sent me.⁴ I am come in my Father's name.⁵ I am not come of myself, but he that sent me is true. I know him; because I am from him, and he sent me.⁶

My teaching is not mine, but his that sent me.⁷ I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.⁸ He that sent me

¹ John, 18: 36.² John, 8: 23.³ John, 16: 28.⁴ John, 8: 42.⁵ John, 5: 43.⁶ John, 7: 28, 29.⁷ John, 7: 16.⁸ John, 12: 49, 50.

is true; and the things which I heard from him, these speak I unto the world.¹ I speak the things which I have seen with my Father.²

I am come down from heaven, not to do mine own will, but the will of him that sent me.³ I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.⁴

I was not sent but unto the lost sheep of the house of Israel.⁵ Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.⁶

Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaüm, do also here in thine own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only

¹ John, 8: 26.

² John, 8: 38.

³ John, 6: 38.

⁴ John, 5: 30.

⁵ Matt., 15: 24.

⁶ Mark, 7: 27.

to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.¹

God sent not the Son into the world to judge the world; but that the world should be saved through him.² If any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world.³

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.⁴

The Son of man came to seek and to save that which was lost.⁵

If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than

¹ Luke, 4: 23, 25-27.

² John, 3: 17.

³ John, 12: 47.

⁴ Mark, 10: 45.

⁵ Luke, 19: 10.

over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.¹

He that entereth not in by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal,

¹ Matt., 18: 12-14.

and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.¹

¹ John, 10: 1-5, 7-18.

I am not come to call the righteous but sinners to repentance.¹

The Son of man hath power on earth to forgive sins.²

To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth.³ All things that I heard from my Father I have made known unto you.⁴ We speak that we do know, and bear witness of that we have seen.⁵ I am come a light into the world, that whosoever believeth on me may not abide in the darkness.⁶

A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vine-dresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this

¹ Luke, 5: 32. ² Matt., 9: 6; Mark, 2: 10; Luke, 5: 24.

³ John, 18: 37. ⁴ John, 15: 15. ⁵ John, 3: 11.

⁶ John, 12: 46.

year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.¹

Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household.² I came to cast fire upon the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division.³

For judgment came I into this world, that they which see not may see; and that they which see may become blind.⁴ I judge no man. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.⁵

¹ Luke, 13: 6-9. ² Matt., 10: 34-36. ³ Luke, 12: 49-51.

⁴ John, 9: 39. ⁵ John, 8: 15, 16.

The spirit of the Lord is upon me,
Because he anointed me to preach good
tidings to the poor:

He hath sent me to proclaim release to
the captives,

And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the
Lord.

This day hath this scripture been fulfilled in
your ears.¹

That the world may know that I love the
Father, and as the Father gave me command-
ment, even so I do.²

Now is my soul troubled; and what shall
I say? Father, save me from this hour.
But for this cause came I unto this hour.
Father, glorify thy name.³ The cup which
the Father hath given me, shall I not drink
it?⁴ Behoved it not the Christ to suffer
these things, and to enter into his glory?⁵

It is finished.⁶

¹ Luke, 4: 18, 19, 21.

² John, 14: 31.

³ John, 12: 27, 28.

⁴ John, 18: 11.

⁵ Luke, 24: 26.

⁶ John, 19: 30.

SECTION V.

THE EARTHLY LIFE OF JESUS.

(Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him,) Suffer it now: for thus it becometh us to fulfil all righteousness.¹

The Son of man came eating and drinking. And wisdom is justified by her works.² The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.³ If the world hateth you, ye know that it hath hated me before it hated you.⁴ The world cannot hate you; but me it hateth, because I testify of it, that its works are evil.⁵ I receive not glory from men.⁶ I am in the midst of you as he that serveth.⁷

¹ Matt. 3: 13-15.² Matt., 8: 20 and Luke, 9: 58.³ John, 7: 7.⁴ John, 5: 41.⁵ Matt., 11: 19.⁶ John, 15: 18.⁷ Luke, 22: 27.

Your Father Abraham rejoiced to see my day; and he saw it, and was glad.¹ If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham.² I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you.³

My Father worketh until now, and I work.⁴ Many good works have I shewed you from the Father; for which of those works do ye stone me?⁵ As the Father raiseth the dead and quickeneth them, even so the son also quickeneth whom he will.⁶ Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me.⁷ If these shall hold their peace, the stones will cry out.⁸ My meat is

¹ John, 8: 56.

² John, 8: 37.

³ John, 10: 32.

⁴ John, 11: 41, 42.

⁵ John, 8: 39, 40.

⁶ John, 5: 17.

⁷ John, 5: 21.

⁸ Luke, 19: 40.

to do the will of him that sent me, and to accomplish his work.¹ I am not alone, because the Father is with me.² I have overcome the world.³ I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews came together; and in secret spake I nothing.⁴

One of you shall betray me.⁵ It is one of the twelve, he that dippeth with me in the dish, the same shall betray me.⁶ He it is, for whom I shall dip the sop, and give it him.⁷ The hand of him that betrayeth me is with me at the table. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!⁸ Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone.⁹ All ye shall be offended in me this night:

¹ John, 4: 34.

² John, 16: 32.

³ John, 16: 33.

⁴ John, 18: 20.

⁵ Matt., 26: 21, Mark, 14: 18, and John, 13: 21.

⁶ Matt., 26: 23, and Mark, 14: 20.

⁷ John, 13: 26.

⁸ Luke, 22: 21, 22.

⁹ John, 16: 32.

for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.¹ I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.²

Father, the hour has come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I

¹ Matt., 26: 31.

² Luke, 22: 34.

came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanc-

tify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee: and these knew that thou didst

send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.¹

My soul is exceeding sorrowful even unto death.²

O my Father, if it be possible, let this cup pass away from me: all things are possible unto thee; if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.³ O my Father, if this cannot pass away, except I drink it, thy will be done.⁴

Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be? Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But all this is

¹ John, 17: 1-4, 6-26.

² Matt., 26: 38, and Mark, 14: 34.

³ Matt., 26: 39, Mark, 14: 36, and Luke, 22: 42.

⁴ Matt., 26: 42.

come to pass, that the scriptures of the prophets might be fulfilled. This is your hour, and the power of darkness.¹

Father, forgive them; for they know not what they do.² My God, my God, why hast thou forsaken me?³ Father, into thy hands I commend my spirit.⁴

Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.⁵

SECTION VI.

JESUS IN HEAVEN.

I leave the world, and go unto the Father.⁶ I am not yet ascended unto the Father: but go unto my brethren, and say to them, I

¹ Matt., 26: 53-56, and Luke, 22: 52, 53.

² Luke, 23: 34.

³ Matt., 27: 46, and Mark, 15: 34.

⁴ Luke, 23: 46.

⁵ Luke, 24: 38, 39.

⁶ John, 16: 28.

ascend unto my Father and your Father,
and my God and your God.¹ From hence-
forth shall the Son of man be seated at
the right hand of the power of God.²

¹ John, 20: 17.

² Luke, 22: 69.

CHAPTER III.

THE HOLY SPIRIT.

I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.¹ When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me.² I tell you the truth; It is expedient

¹ John, 14: 16, 17, 26.

² John, 15: 26.

for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgement, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.¹

¹ John, 16: 7-15.

CHAPTER IV.

S A T A N.

I beheld Satan fallen as lightning from heaven.¹ He [the devil] was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.²

How can Satan cast out Satan? If Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.³ And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you.⁴ When the strong

¹ Luke, 10: 18.

² Mark, 3: 23, 26.

³ John, 8: 44.

⁴ Matt., 12: 27, 28.

man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils.¹

But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.²

¹ Luke, 11: 21, 22.

² Matt., 12: 43-45.

CHAPTER V.

COMMANDMENTS.

SECTION I.

THE GREAT COMMANDMENTS.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets. There is none other commandment greater than these.¹

¹ Matt., 22: 37-40, and Mark, 12: 30, 31.

SECTION II.

TEN COMMANDMENTS.

1. Thou shalt worship the Lord thy God, and him only shalt thou serve.¹

2. Thou shalt not tempt the Lord thy God.²

3. Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.³ He that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by

¹ Matt., 4: 10, and Luke, 4: 8.

² Matt., 4: 7, and Luke, 4: 12.

³ Matt., 5: 34-37.

him that sitteth thereon.¹ Every sin and blasphemy shall be forgiven unto men; but the blaspheming against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall blaspheme against the Holy Spirit, is guilty of an eternal sin: it shall not be forgiven him, neither in this world, nor in that which is to come.²

4. The sabbath was made for man, and not man for the sabbath.³

If a man receive circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath?⁴ Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?⁵ What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold

¹ Matt., 23: 20-22.

² Matt., 12: 31, 32, and Mark, 3: 28, 29.

³ Mark, 2: 27.

⁴ John, 7: 23.

⁵ Luke, 14: 5.

on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.¹ Doth not each of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?²

Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have con-

¹ Matt., 12: 11, 12.

² Luke, 13: 15, 16.

demned the guiltless. For the Son of man is lord of the sabbath.¹

5. Honour thy father and thy mother.²

6. Thou shalt not kill.³

7. Thou shalt not commit adultery.⁴ Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.⁵

He which made them from the beginning of the creation, made them male and female. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.⁶ Whosoever shall put away his wife, and marry another, committeth adultery: and if she herself shall put away her husband, and marry another, she committeth adultery: and he that marrieth one that is put away from a husband com-

¹ Matt., 12: 3-8.

² Matt., 19: 19.

³ Matt., 19: 18.

⁴ Matt., 19: 18.

⁵ Matt., 5: 28.

⁶ Matt., 19: 4-6, and Mark 10: 6-9.

mitteth adultery.¹ Every one that putteth away his wife, saving for the cause of fornication, and shall marry another committeth adultery, [and] maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery. All men cannot receive this saying, but they to whom it is given. For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.²

8. Thou shalt not steal.³

9. Thou shalt not bear false witness.⁴

10. Do not defraud.⁵

¹ Mark, 10: 11, 12, and Luke, 16: 18.

² Matt., 5: 32, and Matt., 19: 9, 11, 12.

³ Matt., 19: 18.

⁴ Matt., 19: 18.

⁵ Mark, 10: 19.

SECTION III.

THE CHRISTIAN CODE.

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.¹ Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you, and for them that persecute you; that ye may be sons of your Father which is in heaven. For if ye love them that love you, what reward have ye? for even sinners love those that love them. And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye?

¹ John, 13: 34, 35.

even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. Ye therefore shall be perfect, as your heavenly Father is perfect.¹

As ye would that men should do to you, do ye also to them likewise.² All things whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.³

Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to every one that asketh thee; and of him that taketh away

¹ Matt., 5: 44-48, and Luke, 6: 27, 28, 32-36.

² Luke, 6: 31.

³ Matt., 7: 12.

thy goods ask them not again; and from him that would borrow of thee turn not thou away.¹ Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's.²

Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.³ And judge not, and ye shall not be judged: and condemn not, and ye shall not be con-

¹ Matt., 5: 39-42, and Luke, 6: 29, 30.

² Matt., 22: 21, Mark, 12: 17, and Luke, 20: 25.

³ Matt., 7: 1-5, and Luke, 6: 41, 42.

demned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured unto you: and more shall be given unto you.¹ Judge not according to appearance, but judge righteous judgement.²

If thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.³ (Peter said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him,) I say not unto thee, Until seven times; but, Until seventy times seven.⁴ And whensoever ye stand praying, forgive, if ye have aught against any one. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if

¹ Luke, 6: 37, 38, and Mark, 4: 24.

² John, 7: 24.

³ Luke, 17: 3, 4.

⁴ Matt., 18: 21, 22.

ye forgive not men their trespasses, neither will your Father forgive your trespasses.¹ Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would

¹ Mark, 11: 25, and Matt., 6: 14, 15.

not: but went and cast him into prison, till he should pay that which was due. So when his fellow servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.¹

And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear

¹ Matt, 18: 23-35.

them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.¹

Every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.²

Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.³

A certain man was going down from Jerusalem to Jericho; and he fell among rob-

¹ Matt., 18: 15-17.

² Matt., 5: 22-24.

³ Luke, 12: 33.

bers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? (And he said, He that shewed mercy on him.) And Jesus said unto him, Go, and do thou likewise.¹

¹ Luke, 10: 30-37.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.¹

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy father which seeth in secret shall recompense thee.²

¹ Luke, 14: 12-14.

² Matt., 6: 1-4.

The rulers of the Gentiles have lordship over them; and their great ones exercise authority over them: and they that have authority over them are called Benefactors. Not so shall it be among you: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be last of all, and minister of all: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.¹ Be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall

¹ Matt., 20: 25-28, Luke, 22: 25, 26, and Mark, 9: 35.

humble himself shall be exalted.¹ When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.² Ye call me, Master, and Lord: and ye say well: for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. If ye know these things, blessed are ye if ye do them.³ A disciple is not above his master, nor a servant above his lord; neither one

¹ Matt., 23: 8-12.

² Luke, 14: 8-10.

³ John, 13: 13-15, 17.

that is sent greater than he that sent him. It is enough for the disciple that he be as his master, and the servant as his lord. Every one when he is perfected shall be as his master.¹

Beware of the leaven of the Pharisees, which is hypocrisy; and of the leaven of the Sadducees, and the leaven of Herod.² Beware of the scribes, which desire to walk in long robes, and love salutations in the market-places, and chief seats in the synagogues, and chief places at feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.³

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest,

¹ Matt., 10: 24, 25, Luke, 6: 40, and John, 13: 16.

² Matt., 16: 6, Mark, 8: 15, and Luke, 12: 1.

³ Luke, 20: 46, 47.

enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them.¹

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father, which is in secret: and thy Father which seeth in secret, shall recompense thee.² Be at peace one with another.³

¹ Matt., 6: 5-8.

² Matt., 6: 16-18.

³ Mark, 9: 50.

SECTION IV.

THE DUTY OF OBEDIENCE.

Who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.¹

¹ Luke, 17: 7-10.

SECTION V.

LOVE SHOWN BY OBEDIENCE.

If ye love me, ye will keep my commandments.¹ He that hath my commandments, and keepeth them, he it is that loveth me.² Ye are my friends, if ye do the things which I command you.³ He that loveth me not keepeth not my words.⁴

SECTION VI.

THE WISDOM OF OBEDIENCE.

Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth

¹ John, 14: 15.² John, 14: 21.³ John, 15: 14.⁴ John, 14: 24.

these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.¹

SECTION VII.

COMMENTS ON LAW AND SIN.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.² It is easier for heaven and

¹ Matt., 7: 24-27.

² Matt., 5: 17-19.

earth to pass away than for one tittle of the law to fall.¹

Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so.²

From out of the heart come forth evil thoughts, murders, adulteries, fornications, lasciviousness, thefts, false witness, deceit, covetings, railings, pride, foolishness, wickedness, an evil eye: all these evil things 'proceed from within, and defile the man.³

Woe unto the world, because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man, through whom the occasion cometh!⁴ Whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great mill stone should be hanged about his neck, and that he should be sunk in the depth of the sea.⁵

If I had not come and spoken unto them,

¹ Luke, 16: 17.

² Matt., 19: 8.

³ Matt., 15: 19, 20, and Mark, 7: 21-23.

⁴ Matt., 18: 7.

⁵ Matt., 18: 6.

they had not had sin: but now they have no excuse for their sin. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, They hated me without a cause.¹ If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.² Blessed are they that hear the word of God, and keep it.³

¹ John, 15: 22, 24, 25.

² John, 9: 41.

³ Luke, 11: 28.

CHAPTER VI.

THE GOSPEL.

SECTION I.

ITS BEGINNING.

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.¹

The law and the prophets were until John: from that time the gospel of the kingdom of God is preached; and every man entereth violently into it.² This is he, of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.
Among them that are born of women there

¹ Mark, 1: 15.

² Luke, 16: 16.

hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of God is greater than he.¹ And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come.² Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them.³

Salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.⁴

¹ Matt., 11: 10, 11, and Luke, 7: 27, 28.

² Matt., 11: 12-14.

³ Matt., 17: 11, 12.

⁴ John, 4: 22, 23.

SECTION II.

ITS PREACHING.

There is nothing covered, that shall not be revealed; and hid, that shall not be known: neither was anything made secret, but that it should come to light. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. Whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.¹

Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.²

Ye are witnesses of these things.³ Ye also bear witness, because ye have been

¹ Matt., 10: 26, 27, Mark, 4: 22, and Luke, 12: 2, 3.

² Luke, 24: 46, 47.

³ Luke, 24: 48.

with me from the beginning.¹ Go ye and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.²

SECTION III.

ITS RECEPTION.

All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.³ But ye believe not, because ye are not of my sheep.⁴

¹ John, 15: 27.

² Matt., 28: 19, 20.

³ John, 6: 37, 44, 45.

⁴ John, 10: 26.

SECTION IV.

ILLUSTRATED BY PARABLES.

The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.¹

So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe,

¹ Matt., 13: 31-33.

straightway he putteth forth the sickle, because the harvest is come.¹

Behold, the sower went forth to sow his seed: and it came to pass, as he sowed, some seed fell by the wayside, and it was trodden under foot, and the birds of the heaven came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen it was scorched; and because it had no root, and no moisture, it withered away. And other fell among the thorns, and the thorns grew up with it, and choked it, and it yielded no fruit. And other fell into the good ground, and grew, and yielded fruit, and increasing, brought forth, some thirtyfold, and some sixtyfold, and some a hundredfold.²

Hear then ye the parable of the sower. The parable is this: The seed is the word of God. The sower soweth the word. When

¹ Mark, 4: 26-29.

² Matt., 13: 3-8, Mark, 4: 3-8, and Luke, 8: 5-8.

any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, Satan, the devil, and snatcheth away that which hath been sown in his heart, that he may not believe and be saved. This is he that was sown by the wayside. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it, yet hath not root in himself, but endureth for a while—a while believeth, and when tribulation or persecution ariseth because of the word, straightway he stumbleth; and in time of temptation falleth away. And he that was sown among thorns, this is he that heareth the word; and the cares of the world, and the deceitfulness of riches, and pleasures of this life, and the lusts of other things, entering in, choke the word, and it becometh unfruitful, and he becometh unfruitful—bringeth no fruit to perfection. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; and accepteth it, and

in an honest and good heart holdeth it fast; who verily beareth fruit, and bringeth forth with patience, some a hundredfold, some sixty, some thirty.¹

¹ Matt., 13: 18-23, Mark, 4: 14-20, and Luke, 8: 11-15.

CHAPTER VII.

THE NEW BIRTH.

SECTION I.

ITS SOURCE.

My Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. No man can come unto me, except it be given unto him of the Father.¹ I am the resurrection, and the life.²

¹ John, 6: 32, 33, 63, 65.

² John, 11: 25.

SECTION II.

ITS NATURE.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.¹

The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.²

SECTION III.

ITS RESULT.

He that cometh to me shall not hunger, and he that believeth on me shall never

¹ John, 3: 6-8.² Luke, 17: 20, 21.

thirst.¹ Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.²

SECTION IV.

ILLUSTRATED BY A PARABLE.

A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the

¹ John, 6: 35.² John, 4: 14.

husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his

elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and entreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killest for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.¹

¹ Luke, 15: 11-32.

CHAPTER VIII.

THE CHRISTIAN LIFE.

SECTION I.

RELATIONS TO GOD.

After this manner pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day—give us day by day, our daily bread. And forgive us our sins: and forgive us our debts, as we also have forgiven our debtors: for we ourselves also forgive every one that is indebted to us. And bring us not into temptation, but deliver us from the evil one.¹

¹ Matt., 6: 9-13, and Luke, 11: 2-4.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other.¹

The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.²

A man had two sons: and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and he said likewise. And he answered

¹ Luke, 18: 10-14.

² Matt., 9: 37, 38.

and said, I go, sir: and went not. Whether of the twain did the will of his father?¹

It is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things:

¹ Matt., 21: 28-31.

enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one

that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.¹

A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faith-

¹ Matt., 25: 14-30.

ful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. Howbeit these mine enemies, which

would not that I should reign over them, bring hither, and slay them before me.¹

SECTION II.

RELATIONS TO JESUS.

Let not your heart be troubled: ye believe in God, believe also in me.² Blessed are they that have not seen, and yet have believed.³ And blessed is he, whosoever shall find none occasion of stumbling in me.⁴ He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.⁵ We must work the works of him that sent me, while it is day: the night cometh, when no man can work.⁶ This is the work of God, that ye believe on him whom he hath sent.⁷ Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Fa-

¹ Luke, 19: 12-24, 26, 27.

² John, 20: 29.

³ John, 7: 38.

⁷ John, 6: 29.

² John, 14: 1.

⁴ Matt., 11: 6 and Luke, 7: 23.

⁵ John, 9: 4.

ther, even God, hath sealed.¹ Whosoever shall do the will of my Father, God, which is in heaven, the same is my brother, and sister, and mother.²

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.³ If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.⁴ He that doth not take his cross and follow after me, is not worthy of me.⁵ If any man would come after me, let him deny himself, and take up his cross daily, and follow me.⁶ Whosoever doth not bear his own cross, and come after me, cannot be my disciple.⁷ Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.⁸ No man, having put his

¹ John, 6: 27.

² Matt., 10: 37.

³ Matt., 10: 38.

⁴ Luke, 14: 27.

⁵ Matt., 12: 50, and Mark, 3: 35.

⁶ Luke, 14: 26.

⁷ Luke, 9: 23.

⁸ Luke, 14: 33.

hand to the plow, and looking back, is fit for the kingdom of God.¹

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends.² Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.³

Take, eat: this is my body which is given for you: this do in remembrance of me. This cup is the new covenant in my blood—

¹ Luke, 9: 62.

² John, 15: 4, 5, 8, 9, 15.

³ John, 14: 27.

is my blood of the covenant, even that which is poured out for you—which is shed for many unto remission of sins. Drink ye all of it. But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.¹

SECTION III.

RELATIONS TO THE WORLD.

Ye are the salt of the earth: Salt is good: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Have salt in yourselves. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they

¹ Matt., 26: 26-29, Mark, 14: 22-25, and Luke, 22: 18-20.

may see your good works, and glorify your Father which is in heaven.¹

Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.²

Ye have the poor always with you, and whensoever ye will ye can do them good.³

Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.⁴

Give not that which is holy unto the dogs, neither cast your pearls before the

¹ Matt., 5: 13-16, and Mark, 9: 50.

² John, 4: 35-38.

³ Mark, 14: 7.

⁴ Matt., 13: 52.

swine, lest haply they trample them under their feet, and turn and rend you.¹

Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.²

Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves.³

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.⁴

¹ Matt., 7: 6.

² Luke, 6: 26.

³ Matt., 7: 15.

⁴ Matt., 26: 41, and Mark, 14: 38.

CHAPTER IX.

PHILOSOPHY.

SECTION I.

PRACTICAL PHILOSOPHY.

If a kingdom be divided against itself, that kingdom cannot stand.¹ Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and a house divided against a house falleth.²

All they that take the sword shall perish with the sword.³

The labourer is worthy of his hire.⁴

No man rendeth a piece from a new garment and putteth it upon an old garment;

¹ Mark, 3: 24.

² Matt., 12: 25, and Luke, 11: 17.

³ Matt., 26: 52.

⁴ Luke, 10: 7.

else he will rend the new, and also the piece from the new will not agree with the old. And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins. And no man having drunk old wine desireth new: for he saith, The old is good.¹

As thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.²

Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began

¹ Luke, 5: 36-39.

² Luke, 12: 58, 59.

to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace.¹

SECTION II.

MORAL PHILOSOPHY.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.² Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth forever. If therefore the Son shall make you free, ye shall be free indeed.³

¹ Luke, 14: 28-32.

² Matt., 6: 24.

³ John, 8: 34-36.

Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.¹ Where your treasure is, there will your heart be also.² It is hard for a rich man to enter into the kingdom of heaven.³ How hardly shall they that have riches enter into the kingdom of God! How hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. With men it is impossible, but not with God: for all things are possible with God.⁴ The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much

¹ Luke, 12: 15.

² Luke., 12: 34, and Matt., 6: 21.

³ Matt., 19: 23.

⁴ Mark, 10: 23-25, 27.

goods laid up for many years: take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.¹

There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred

¹ Luke, 12: 16-21.

measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?¹

By their fruits ye shall know them. For

¹ Luke, 16: 1-12.

each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits shall ye know them. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart the mouth speaketh.¹

Not that which entereth into the mouth defileth the man; but the things which proceed out of the mouth come forth out of the heart; and they defile the man.²

The lamp of the body is the eye: if therefore thine eye be single, thy whole body

¹ Matt, 7: 16-20, Matt., 12: 34, and Luke, 6: 43-45.

² Matt., 15: 11, 18.

shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.¹

Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him.²

Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.³

¹ Matt., 6: 22, 23, and Luke, 11: 34-36.

² John, 11: 9, 10.

³ John, 12: 35, 36.

If the blind guide the blind, both shall fall into a pit.¹

He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.²

A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? (Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him,) Thou hast rightly judged. Seest thou this woman? I entered into thine house, thou

¹ Matt., 15: 14.

² John, 3: 18-21.

gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.¹

This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.²

He that is of God heareth the words of God.³ Every one that is of the truth heareth my voice.⁴ If God were your Father, ye would love me.⁵ If ye were of the world, the world would love its own: but because

¹ Luke, 7: 41-47.

² John, 8: 47.

³ John, 8: 42.

⁴ Mark, 12: 43, 44.

⁵ John, 18: 37.

ye are not of the world, but I chose you out of the world, therefore the world hateth you.¹

How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?²

Greater love hath no man than this, that a man lay down his life for his friends.³

They that are whole have no need of a physician, but they that are sick.⁴

He that is not with me is against me; and he that gathereth not with me scattereth.⁵ There is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us.⁶

No prophet is acceptable in his own country.⁷ A prophet is not without honour, save in his own country, and among his own kin, and in his own house.⁸ A prophet hath no honour in his own country.⁹

¹ John, 15: 19.

² John, 5: 44.

³ John, 15: 13.

⁴ Matt., 9: 12, Mark, 2: 17, and Luke, 5: 31.

⁵ Matt., 12: 30, and Luke, 11: 23.

⁶ Mark, 9: 39, 40.

⁷ Luke, 4: 24.

⁸ Mark, 6: 4.

⁹ John, 4: 44

CHAPTER X.

PROMISES.

SECTION I.

EARTHLY THINGS.

Blessed are the meek: for they shall inherit the earth.¹

SECTION II.

KNOWLEDGE OF THE TRUTH.

If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself.² If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth

¹ Matt., 5: 5.

² John, 7: 17.

shall make you free.¹ The hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father.²

SECTION III.

SPIRITUAL THINGS.

Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things—give the Holy Spirit to them that ask him?³ If any man

¹ John, 8: 31, 32.

² John, 16: 25.

³ Matt., 7: 7-11, and Luke, 11: 9-13.

serve me, him will the Father honour.¹ If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.² He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.³ If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.⁴

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.⁵ If any man thirst, let him come unto me, and drink.⁶ Where two or three are gathered together in my name, there am I in the midst of them.⁷

¹ John, 12: 26.

² John, 14: 21.

³ Matt., 11: 28-30.

⁴ Matt., 18: 20.

⁵ John, 14: 23.

⁶ John, 15: 10, 11.

⁷ John, 7: 37.



SECTION IV.

ANSWER TO PRAYER.

All things, whatsoever ye shall ask in prayer, believing, ye shall receive.¹ And in that day ye shall ask me nothing. If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father.² And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the son. If ye shall ask me anything in my name, that will I do.³ If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.⁴ If

¹ Matt., 21: 22.² John, 14: 13, 14.³ John, 16: 23, 24, 26, 27.⁴ John, 15: 7.

two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.¹ All things are possible to him that believeth.²

There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?³ Which of you shall have a friend, and shall

¹ Matt., 18: 19.

² Mark, 9: 23.

³ Luke, 18: 2-8.

go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.¹

SECTION V.

POWER TO WORK MIRACLES.

If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you.² If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove;

¹ Luke, 11: 5-8.

² Luke, 17: 6.

and nothing shall be impossible unto you.¹ Whosoever shall say unto this mountain, Be thou taken up and cast into the sea: and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.² He that believeth on me, the works that I do he shall do also; and greater works than these shall he do; because I go unto the Father.³

Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.⁴

¹ Matt., 17: 20.

² Mark, 11: 23, 24.

³ John, 14: 12.

⁴ Luke, 10: 19, 20.

SECTION VI.

MISCELLANEOUS PROMISES.

Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the peacemakers: for they shall be called sons of God.¹ Blessed are ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.²

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you,

¹ Matt., 5: 4, 6, 7, 9.² Luke, 6: 20, 21.

he shall in no wise lose his reward.¹ Whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.²

He that heareth you heareth me; and he that rejecteth you rejecteth me.³ He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.⁴ Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.⁵ What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven.⁶ Thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in hea

¹ Matt., 10: 41, 42.

² Luke, 10: 16.

³ John, 20: 22, 23.

⁴ Mark, 9: 41.

⁵ John, 13: 20.

⁶ Matt., 18: 18.

ven: and whatsoever thou shalt loose on earth shall be loosed in heaven.¹

Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven.² Whoso shall receive one such little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.³

What I do thou knowest not now; but thou shalt understand hereafter.⁴

Blessed are ye, when men shall hate you, and reproach you, and persecute you, and when they shall separate you from their company, and say all manner of evil against you falsely, for my sake, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy, and be exceeding glad: for behold, your reward is great in heaven: for in the same manner

¹ Matt., 16: 18, 19.

² Matt., 18: 5, and Luke, 9: 48.

³ Matt., 18: 4.

⁴ John, 13: 7.

did their fathers unto the prophets which were before you.¹

Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my father appointed unto me, that ye may eat and drink at my table in my kingdom; in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.²

To-day shalt thou be with me in Paradise.³

SECTION VII.

ETERNAL LIFE.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me,

¹ Matt., 5: 11, 12, and Luke, 6: 22, 23.

² Matt., 19: 28, and Luke, 22: 28-30.

³ Luke, 23: 43.

is greater than all; and no one is able to snatch them out of the Father's hand.¹ Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.² Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.³ Because I live, ye shall live also.⁴

Every one that hath left house, or wife, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, and for the gospel's sake, shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come eternal life. But many that are first shall be last; and the last first.⁵

Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.⁶ If any man serve me, let him follow me; and where I am, there shall also my servant be.⁷

¹ John, 10: 27-29.

² Luke, 12: 32.

³ John, 13: 36.

⁴ John, 14: 19.

⁵ Matt., 19: 29, 30, Mark, 10: 29-31, and Luke, 18: 29, 30.

⁶ Mark, 8: 35.

⁷ John, 12: 26.

If thou wouldst be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.¹

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the pure in heart: for they shall see God. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.²

¹ Matt., 19: 21.

² Matt., 5: 3, 8, 10.

CHAPTER XI.

PROPHECY.

SECTION I.

THE PURPOSE OF PROPHECY.

From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he.¹ And now I have told you before it come to pass, that, when it is come to pass, ye may believe.²

SECTION II.

THE DEATH AND RESURRECTION OF JESUS.

Destroy this temple, and in three days I will raise it up.³

¹ John, 13: 19.

² John, 14: 29.

³ John, 2: 19.

Me ye have not always.¹ The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and shall be delivered up into the hands of men, and they shall kill him, and the third day he shall be raised up.² Behold, we go up to Jerusalem; and all things that are written by the prophets shall be accomplished unto the Son of man; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him: and the third day he shall rise again.³ This which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfilment.⁴ The Son of man goeth, even as it is written of him: but woe unto that man through whom the

¹ Matt., 26: 11, Mark, 14: 7, and John, 12: 8.

² Matt., 17: 22, 23, Mark, 9: 31, and Luke, 9: 22.

³ Matt., 20: 18, 19, Mark, 10: 33, 34, and Luke, 18: 31-33.

⁴ Luke, 22: 37.

Son of man is betrayed! good were it for that man if he had not been born.¹ The prince of the world cometh: and he hath nothing in me.² Now is the judgement of this world: now shall the prince of this world be cast out.³

There shall no sign be given unto this generation.⁴ This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation.⁵ An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth.⁶ The hour is come, that the Son of man should be glorified.

¹ Matt., 26: 24, and Mark, 14: 21.

² John, 12: 31.

³ Luke, 11: 29, 30.

⁴ John, 14: 30.

⁵ Mark, 8: 12.

⁶ Matt., 12: 39, 40.

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.¹

Yet a little while, and the world beholdeth me no more.² A little while, and ye behold me no more; and again a little while, and ye shall see me. Ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.³ After I am raised up, I will go before you into Galilee.⁴ Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find

¹ John, 12: 23, 24.

² John, 16: 16, 20-22.

³ John, 14: 19.

⁴ Matt., 26: 32.

me: and whither I go, ye cannot come.¹ If ye loved me, ye would have rejoiced, because I go unto the Father.² And I, if I be lifted up from the earth, will draw all men unto myself.³

These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.⁴

SECTION III.

THE DESTRUCTION OF JERUSALEM.

The days shall come upon thee [Jerusalem,] when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in

¹ John, 7: 33, 34, and John, 13: 33.

² John, 14: 28.

³ John, 12: 32.

⁴ Luke, 24: 44.

thee one stone upon another; because thou knewest not the time of thy visitation.¹

There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country for a long time. And when the season of the fruits drew near, he sent his servants to the husbandmen, that he might receive from the husbandmen of the fruits of the vineyard. And the husbandmen took his servants, and beat one, and sent him away empty, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. He sent unto them his son. But when the husbandmen saw him, they said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him and

¹ Luke, 19: 43, 44.

killed him, and cast him forth out of the vineyard. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? he will come and destroy the husbandmen, and will give the vineyard unto others. Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner:[•]
This was from the Lord,
And it is marvelous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.¹

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the

¹ Matt., 21: 33-44, Mark, 12: 1-11, and Luke, 20: 9-18.

breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry? ¹

SECTION IV.

THE PEREAN PROPHECY,

The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day.

¹ Luke, 23: 28-31.

that Noah entered into the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left. Where the body is, thither will the eagles also be gathered together.¹

¹ Luke, 17: 22-35, 37.

SECTION V.

THE PROPHECY ON MOUNT OLIVET.

Seest thou these great buildings? The days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. (As he sat on the Mount of Olives over against the temple, the disciples came unto him privately, saying: Tell us, when shall these things be? and what shall be the sign when these things are about to come to pass? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them,) Take heed that ye be not led astray. For many shall come in my name, saying, I am the Christ; and, The time is at hand; and shall lead many astray; go ye not after them. And when ye shall hear of wars and rumours of wars, and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately. Nation

shall rise against nation, and kingdom against kingdom: and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven: these things are the beginning of travail. But take ye heed to yourselves: before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues, councils and prisons; and shall kill you; and in the synagogues shall you be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them; and ye shall be hated of all the nations, for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. Ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And many false

prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. And when they lead you to judgement, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or gainsay: for it is not ye that speak, but the Holy Ghost. And not a hair of your head shall perish: but he that endureth to the end, the same shall be saved. In your patience ye shall win your souls. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place, where it ought not; and when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let

them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein; and let him that is on the housetop not go down, nor enter in, to take anything out of his house; and let him that is in the field not return back to take his cloke. For these are the days of vengeance, that all the things which are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And pray ye that your flight be not in the winter, neither on a sabbath. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. And except the Lord had shortened the days, no flesh

would have been saved: but for the elect's sake, whom he chose, he shortened the days. And then if any man shall say unto you, Lo, here is the Christ, or, Lo, there; believe it not: for there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. But take ye heed: behold, I have told you all things beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers, believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the carcass is, there will the eagles be gathered together.

But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And there shall be upon the earth distress of nations, in perplexity for the roar-

ing of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with great power and great glory. And then shall he send forth the angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven, from one end of heaven to the other. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh. Even so ye also, when ye see all these things coming to pass, know ye that the kingdom of God is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these

things be accomplished. Heaven and earth shall pass away: but my words shall not pass away. But of that day or that hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.¹

And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to

¹ Matt., 24: 2-36, Mark, 13: 2-32, and Luke, 21: 6-33.

be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.¹

Take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.²

Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you

¹ Matt., 24: 37-44.

² Luke, 21: 34-36.

sleeping. And what I say unto you I say unto all, Watch.¹

Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.²

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they

¹ Mark, 13: 33-37.

² Matt., 24: 45-51.

took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came: and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.¹

¹ Matt., 25: 1-13.

SECTION VI.

DIVERS PROPHESIED EVENTS.

Ye [Nathanael,] shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.¹

If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.² If they called the master of the house Beelzebub, how much more shall they call them of his household!³ Beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor

¹ John 1: 51.

² John, 15: 20.

³ Matt., 10: 25.

me. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the Father his child: and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.¹ And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.²

¹ Matt., 10: 17-23, and John, 16: 2, 3.

² Matt., 10: 14, 15.

Behold, I send unto you [Scribes and Pharisees] prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.¹

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.²

There shall be from henceforth five in one

¹ Matt., 23: 34-36.

² Matt., 23: 37-39.

house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.¹

For in that she poured this ointment upon my body, she did it to prepare me for burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.²

Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.³

The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preach-

¹ Luke, 12: 52, 53.

² Matt., 26: 12, 13.

³ Mark, 2: 19, 20.

ing of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon is here.¹

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.²

There shall be the weeping and gnashing

¹ Matt., 12: 41, 42.

² Matt., 11: 21-24.

of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.¹

Woe unto you that are rich! for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep.²

With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God.³

When thou [Peter] wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.⁴

¹ Luke, 13: 28.

³ Luke, 22: 15, 16.

² Luke, 6: 24, 25.

⁴ John, 21: 18.

SECTION VII.

THE SECOND COMING OF JESUS.

The Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom—till they see the kingdom of God come with power.¹ Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.²

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he

¹ Matt., 16: 27, 28, Mark, 9: 1, and Luke, 9: 27.

² Matt., 26: 64.

cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.¹

SECTION VIII.

THE RESURRECTION.

The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they

¹ Luke, 12: 35-40.

that have done ill, unto the resurrection of judgement.¹ As touching the resurrection of the dead, that the dead are raised, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living: for all live unto him.²

¹ John, 5: 25, 28, 29.

² Matt., 22: 31, 32, and Luke, 20: 37, 38.

CHAPTER XII.

FINAL SEPARATION OF MANKIND
AND THE BASIS THEREOF.

SECTION I.

THE JUDGE.

For neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may honour the Son, even as they honour the Father.¹

SECTION II.

THE STANDARD OF JUDGEMENT.

He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the

¹ John, 5: 22, 23.

word that I spake, the same shall judge him in the last day.¹

SECTION III.

GROUNDS OF SALVATION.

He that believeth on him [the Son of God] is not judged.² He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life.³ He that believeth hath eternal life.⁴ This is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.⁵ He that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die.⁶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that who-

¹ John, 12: 48.

² John, 5: 24.

³ John, 6: 40.

⁴ John, 3: 18.

⁵ John, 6: 47.

⁶ John, 11: 25, 26.

soever believeth may in him have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.¹

(Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself:) this do, and thou shalt live.² If any man keep my word, he shall never see death.³

SECTION IV.

PREREQUISITES OF SALVATION.

Except a man be born anew, he cannot see the kingdom of God. Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.⁴ Except ye believe that I am he, ye shall die in your sins.⁵

¹ John, 3: 14-16.

² John, 8: 51.

³ John, 8: 24.

⁴ Luke, 10: 27, 28.

⁵ John, 3: 3, 5.

Every one who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.¹ Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father with the holy angels.²

Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.³ Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.⁴ Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.⁵

He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.⁶

¹ Matt., 10: 32, 33.

² Luke, 9: 26, and Mark, 8: 38.

³ Mark, 10: 15.

⁴ Matt., 18: 3.

⁵ Luke, 18: 16, Matt., 19: 14, and Mark, 10: 14.

⁶ John, 12: 25.

I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world. Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever.¹

¹ John, 6: 48-51, 53-58.

Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.¹ Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.²

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that

¹ Luke, 13, 24-27.

² Matt., 7: 13, 14.

day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.¹ I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.² If thou wouldest enter into life, keep the commandments.³

Every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.⁴

When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from

¹ Matt., 7: 21-23.

² Matt., 19: 17.

³ Matt., 5: 20.

⁴ Matt., 12: 36, 37.

the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which

is prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.¹

¹ Matt., 25: 31-46.

CHAPTER XIII.

DOOM OF THE WICKED.

SECTION I.

EXCLUSION FROM HEAVEN.

A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I can-

not come. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.¹

SECTION II.

CONSCIOUS FUTURE PUNISHMENT.

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed

¹ Luke, 14: 16-24.

with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have

five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.¹

SECTION III.

FINAL DESTRUCTION.

The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath

¹ Luke, 16: 19-31.

it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.¹ He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall

¹ Matt., 13: 24-30.

cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.¹

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.² If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.³ Every plant which my heavenly Father planted not, shall be rooted up.⁴

(Now there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto

¹ Matt., 13: 37-42.

² John, 15: 6.

³ Matt., 13: 47-50.

⁴ Matt., 15: 13.

them,) Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.¹

If thy hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish—good for thee to enter into life maimed, rather than having two hands to go into hell, into the unquenchable eternal fire. And if thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell; into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of

¹ Luke, 13: 1-5.

thy members should perish—good for thee to enter into life—into the kingdom of God, with one eye, rather than having two eyes to be cast into the hell of fire; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire.¹ The sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.²

The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and en-

¹ Matt., 5: 29, 30, Matt., 18: 8, 9, and Mark, 9: 43, 45, 47-49.

² Matt., 8: 12.

treated them shamefully and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few are chosen.¹

¹ Matt., 22: 2-14.

CHAPTER XIV.

HEAVEN.

SECTION I.

ITS REALITY.

In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.¹ And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.² Then shall the righteous shine

¹ John, 14: 2, 3.

² Luke, 13: 29:

forth as the sun in the kingdom of their Father.¹

SECTION II.

THE ANGELS IN HEAVEN.

What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and

¹ Matt., 13: 43.

seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.¹

See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.²

SECTION III.

HEAVEN SUPERLATIVELY GOOD.

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one

¹ Luke, 15: 4-10.

² Matt., 18: 10.

pearl of great price, he went and sold all that he had, and bought it.¹

What shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?²

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal.³

SECTION IV.

THE REWARDS OF HEAVEN.

The kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went

¹ Matt., 13: 44-46. ² Matt., 16: 26. ³ Matt., 6: 19, 20.

out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and

thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first and the first last.¹

SECTION V.

THE SAVED ARE AS THE ANGELS.

The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.²

¹ Matt., 20: 1-16.² Luke, 20: 34-36.



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I N D E X .

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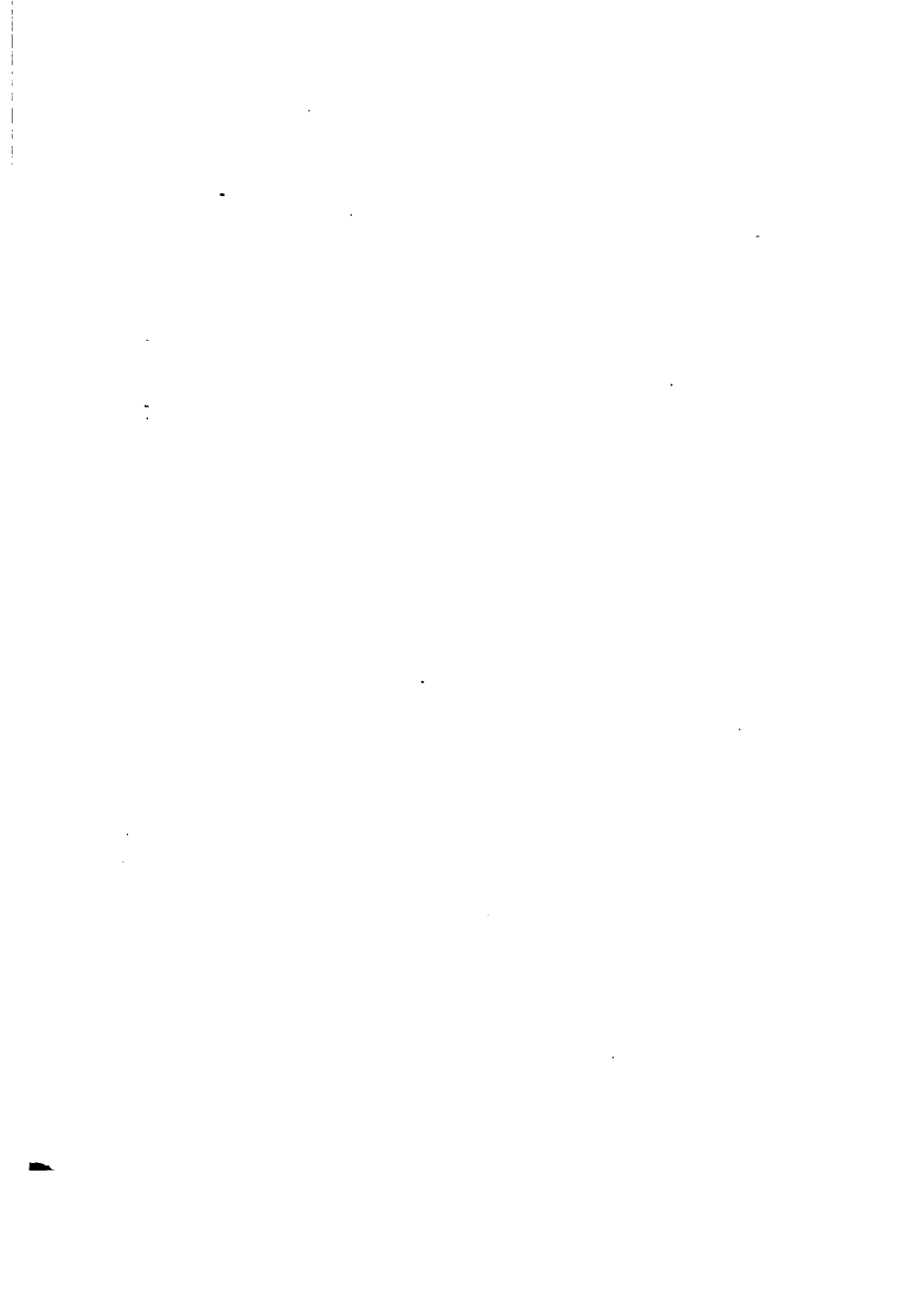
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